

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XL.

SEVENTH-DAY, SECOND MONTH 9, 1867.

NO. 24.

PUBLISHED WEEKLY.

Price Two Dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

British Columbia.

The following extracts from Milton and Cheadle's narrative, furnish some reliable information respecting a little known portion of our continent. British Columbia comprises, in general acceptance, that portion of the British territory in North America lying west of the Rocky Mountains, and bounded by the Russian possessions on the north and Washington territory on the south.

"We had now seen a great portion of British Columbia and Vancouver. We had travelled through the former from Tête Jaune Cache by the Thompson to the mouth of the Fraser River, and again through the heart of the country to Cariboo. We had found the country abounding in mineral wealth. The extent and richness of the gold fields, added to every month by fresh discoveries, would alone be sufficient to render the colony one of our most valuable possessions. But the indications that many other of the most valuable minerals will be found in British Columbia, as in the neighboring State of California, are strong. At present, however, every other pursuit is put aside for that of gold, and the real mineral wealth of the country is little known. Coal, however, crops out at Alexandria, Similkameen, and Burrard's Inlet. In the sister colony of Vancouver, are the magnificent beds of coal which have been already extensively and most successfully worked at Nanaimo for the last four or five years.

"The timber of British Columbia is, of its kind, unequalled. The Douglas pine, with its straight uniform trunk, exceedingly tough and flexible, furnishes the finest masts and spars for the largest vessels. These trees often attain a height of upwards of 300 feet, with a diameter of ten feet. The white pine and the gigantic cypress, the latter exceeding even the Douglas pine in size, grow together with it in vast forests, yielding an almost inexhaustible supply. But perhaps the most striking feature in the resources of British Columbia and Vancouver Island, is the extraordinary number and variety of the fish, which frequent the shores and swarm in all the rivers. In the spring two kinds of salmon ascend the Fraser, millions of 'hoolicans' crowd into its mouth, and shoals of herring enter every inlet. The hoolican is like a sprat, but a little larger, and is a very delicious fish, rich in oil. Flocks of gulls hovering over the shoals, announce the

arrival of these fish; and their extraordinary numbers may be imagined from the way in which the Indians take them. The river is literally alive with fish, and the native fisherman carries a long piece of wood, armed with sharp pointed wires on each side, like the teeth of a rake. This he sweeps through the water as he sits in his canoe, after the fashion of a paddle, and at each stroke brings up a row of hoolicans impaled upon the spikes. Three fresh species of salmon continue to ascend the river in succession during the summer and autumn, and in the winter another variety makes its appearance in the harbors and inlets along the coast. We saw some of fifteen to twenty pounds each, caught in the harbor of San Juan in the month of December. Salmon of some kind is thus in season all the year round. Trout abounds in the mountain streams and lakes, and the sturgeon frequents the deeps of the Fraser. In Burrard's Inlet oysters are found in great abundance; and in fact every thing good in the way of fish seems to be collected in this, so far, highly favored country.

"From the richness and extent of its pasturage, and the dryness of its soil and climate, British Columbia offers great advantages to the breeder of stock. But there are certain drawbacks, the principal of which is that an immense extent of country would be required by each stock farmer. The only grass is the 'bunch grass.' It covers the terraces of the Fraser, and the rolling swells and mountain-sides of the central region. Growing in the separate 'tufts' from which it has taken its name, it fixes but a slight hold upon the light, powdery soil with its slender roots. Horses and cattle pull much of it up in grazing, and sheep, which thrive equally upon it, crop the delicate plant so closely that it frequently does not recover. In this way the Lilloet flats, which were once celebrated as rich feeding grounds, have now become bare, dusty plains, on which a few scattered plants of wild sage and absinthe still remain, where the bunch grass has been destroyed. The facts, too, that the bunch-grass requires three years to come to perfection, and fully recover after being eaten down, and that from its mode of growth in distinct tufts, the ground is really but scantily covered with herbage, confirm the belief that, for a stock farm to be successful, its range of pasturage must be very extensive. But there is room enough now, and any who may devote themselves to the raising of sheep and cattle will certainly reap a rich harvest of profit. Strange to say, from some cause—either want of capital, or the prospect of more rapid profit from other pursuits—it has been little followed hitherto, and the land lies open to the first comer.

"The extent of agricultural land in British Columbia is very limited indeed. With the exception of a small district between the south end of the Okanagan Lake and the Grand Prairie, on the road from thence to the Thompson river; a few other patches of good land in the interior; and the delta of the Fraser, which is covered almost entirely with dense forest, and exposed to the summer floods, it is a country of rocks, gravel, and shingle. The surface of the country east of

the coast range of mountains consists, principally, of a high table-land, from which rise up mountains and hills, and is indented by the valleys of the Thompson and Fraser, and their countless tributaries. These valleys are deep and narrow, and their sides generally steep. On the table-land the night frosts, prevalent throughout the summer, preclude the cultivation of almost every description of produce. In the valleys the land is generally very dry and sandy, or stony, and unless some very perfect system of irrigation and manuring is adopted, would yield a wretched return.

"In all the instances we saw where attempts had been made to raise crops of cereals on the terraces of the Thompson and Fraser, or, indeed, anywhere in the region of shingle and gravel, they had failed. Cabbages, and vegetables of similar kind, if watered, seemed to flourish very well; but the oats and barley were short in the ear, and the straw weak, stunted and miserable. Water is sufficiently abundant but the soil of the irrigated tracts is so extremely light, and in most parts underlaid by such a depth of gravel and shingle, that the water percolates through as through a sieve, and the streams disappear without spreading over the surface. The decay of the sparsely-growing bunch grass cannot have rendered the land rich in vegetable mould. Occasional fertile spots, of a few acres in extent, occur on the margin of the rivers, as along the north and south branches of the Thompson, above Kamloops. There are also patches of good land in the vicinity of William's Lake, Beaver Lake, and Alexandria, which have proved very productive. But these rich bottoms and alluvial lowlands, are striking exceptions to the general character of the country. British Columbia, rich beyond conception in many ways, is *not* an agricultural country. Vancouver Island, too, is merely a huge rock, in the hollows of which vegetable mould has collected. But this is often too shallow to be worked with the plough, and these fertile oases are generally of small extent—fit for gardens rather than farms.

"In consequence, therefore, of the deficiency of the two colonies in this respect, their population is still supplied with provisions from California, and their gold goes into the pockets of Americans. California is probably the richest country in the world. Possessing every valuable mineral in inexhaustible abundance—except coal, which has not yet been found in any quantity—she has also a soil of extraordinary fertility. Her mountains are of gold and silver, and her valleys as the land of Goshen. Wheat grows so luxuriantly that 'volunteer crops'—the produce of the second and even third year from the seed shaken out in the gathering of the previous harvest—spring up without the labour of man. Fruits of every kind, from the apples, pears and grapes of temperate climes, to those of the tropics, come to perfection within her limits. Oats grow wild on the slopes of the Sierra Nevada; and in the alluvial plains, besides the ordinary cereals, flourish maize, tobacco and cotton.

It is far otherwise with British Columbia. She

probably equals California in mineral wealth, but, being as it were a mere continuation of the Rocky Mountains to the Pacific, a sea of hills, a land of mountains and forests, or shingly swells and terraces covered with bunch-grass, the farmer looks in vain for rich alluvial valleys. No colony has been more misrepresented than this.

"In former times, when a preserve for furbearing animals, under the sway of the Hudson's Bay Company, it was reported to be 'little better than a waste and howling wilderness, wherein half-famished beasts of prey waged eternal war with a sparse population of half-starved savages; where the cold was more than Arctic, and the drought more than Saharan;' and that—to quote the words of the Chancellor of the Exchequer in the House of Commons a few years ago—"these territories were bound by frost and banked by fog, and woe betide any unfortunate individual who might be so far diverted from the path of prudence as to endeavour to settle in those parts."

"But the accounts sent to this country soon after the first rush of emigrants to the land of gold, differed widely from the old story. It was now as much the interest of speculators and property holders to attract emigration by exaggerated praise of the colony, as it had formerly been that of the Hudson's Bay Company to repel it, and keep their possession intact by representing it as a barren wilderness. The most glowing reports were sent home, and were published in the leading newspapers. The new colony was represented as a very paradise for the farmer, and many men went out believing this, to find bitter disappointment in the reality. Neither of the two accounts is correct; the truth lies, as is usually the case in like matters, between the two extremes, and we have been induced to set forth the truth somewhat fully, from a desire to do away with the injurious misconception which has prevailed on this subject.

"Although there is little land fit for agricultural purposes within the boundary of British Columbia, the fertile belt of the Saskatchewan is separated from it only by the barrier of the Rocky Mountains. Of the beauties and resources of this pleasant land, we have already made mention in these pages. The rich prairies, with from three to five feet of alluvial soil, are ready for the plough, or offer the luxuriant grasses, which in the old time, fattened countless herds of buffalo, to domesticated herds. Woods, lakes and streams, diversify the scene, and offer timber, fish, and myriads of wild fowl. Yet this glorious country, estimated at 65,000 square miles, and forty millions of acres of the richest soil, capable of supporting twenty millions of people, is, from its isolated position, and the difficulties put in the way of settlement by the governing power, hitherto left utterly neglected and useless, except for the support of a few Indians and the employés of the Hudson Bay Company. And this rich agricultural country lies but a step as it were from the gold fields. It is the very supplement required to British Columbia. * * *

"The time seems to have come when the Hudson's Bay Company, having done good service by a beneficent rule over the territories granted it, which contrasts strongly with that of the American Fur Companies, should share the fate of all the great monopolies which have fallen before it. Lord Wharfedale has lately brought this question before the House of Lords, proposing the formation of the North-West territory into a separate colony, and inquiring whether any steps had been taken in the matter. But of course the government had done nothing, and apparently has no intention of moving."

An Epistle to all Serious Professors, &c.

(Concluded from page 183.)

But now to every faith this doth not belong, but to the faith only which flows from the power of the endless life, and which stands in the power. The faith which is from the power is precious, having a precious nature and virtue in it, and very precious effects flow from it. For it is the substance of things hoped for; it is of a pure nature, which hath dominion, and giveth dominion over the wicked one. There is no overcoming of the saints here; for as it came from the power, so it stands in the power, and engages the power of life against the enemy, and so is still too hard for him. For he that resisteth the enemy in the true faith, still overcomes him and makes him fly. James iv. 7. But that belief on Christ, and applying his righteousness, which, is not of this faith, nor in the true light of life, but according to the creature's apprehensions concerning things, that is not of the same nature with this, nor hath the same virtue, nor produceth the same effects; but notwithstanding such a believing and hoping, men are still in their sins, and they are not washed away from them by the blood of Christ, nor remitted or covered by the Spirit of the Lord. And oh! that men were wary, and did take heed in this matter, that they might not miss of true pardon from the Lord, and so find their sins bound by him, in the days of his refreshing others! For there is a state, wherein there is an imputation of Christ's righteousness to persons reached to by the power of the Lord, and coming up out of the ungodly state, and so a real bringing into the righteousness. For in the true growth the soul daily grows more and more out of its own righteousness, out of the dark, corrupt image, into the righteousness of Christ, and into his pure image. Thus Christ is formed in the hearts of them that truly believe, daily more and more; they receiving him as an heavenly leaven, and giving up to be leavened by him, are changed daily more and more into the newness of spirit, even until they become a new lump, even a lump wholly leavened, so that old things are passed away, and all things become new; that is, not of old Adam any more, but all of God in Christ, all of the new nature and Spirit, which is all of it righteous in the sight of God. Now this is it all should labour for and seek after, even the kingdom of God and his righteousness, to find an entrance ministered to them into the everlasting kingdom, and the righteousness thereof, that they might really put off the old man with his affections and lusts, and put on the new man; the new man's nature, the new man's image, the new man's spirit, the new man's righteousness, the new man's holiness; that they might have the wedding garment on to be married to Christ in, and might be as a bride prepared for the bridegroom. Oh! it is precious for any one to feel his soul in this state! And who would not travel and wrestle, and strive and watch, and pray and wait, that he might be thus fitted by the Spirit of the Lord for his Son Jesus Christ? For, friends, there is a coming under grace, under grace's wing, and out of shame and confusion because of sin, into the glory which is in the pure image; and there is a being changed from grace to grace, and from glory to glory, by the Spirit and power of the Lord. Oh! that such as take upon them the profession of christianity, might feel the power, and wait upon the power, and know what it is to believe in the power, and live in the power; for without this, the oppressed state of christianity is but dead, and dry, and cold, not having the true living sap and warmth in it. There are great

deceits in the world about these things, but I that knoweth the truth as it is in Jesus, who was visited by the power, gathered to the power, and abides in the power, he hath that with him which anoints his eye and heart, and strengthens the against the most subtle devices and deceits of the transforming spirit. But whoever he be that professeth christianity, and is not here, he is in a safe, but the enemy hath ways of bewitching and deluding him, which he hath not wherewith effectually to withstand and avoid. Now have I nakedly expressed these things unto you, as are in my heart, there is a question lies before me to propound to you, which deserves your serious consideration and ability to answer in the sight of the Lord, which is this. Question.—Do you rightly, truly, and fully (as the Lord requireth of you) know, esteem, and honour the Son? Do you own him as God hath revealed him in the spirit of his children, since the apostasy? Do ye feel Him as an horn of salvation lifted up there? Do ye find and experience Him revealed within by the Father, as the seed of the woman, bruising the head of the serpent? Oh! this is precious knowledge, and the right way of truly knowing him as He came from the Father, lived in obedience to him, suffered for the sins of the whole world, ascended again to the Father, and now sits with him in glory! For, indeed, it is the christian thing, and that whereon the soul's rest depends to know and feel him near. Oh! that we were one here (I mean in the inward sense and the knowledge of the Lord Jesus Christ,) and we should soon be one in the other also! For we, who are reproachfully by many called Quakers are (for the most part) a people who have much and long sought after the Lord, and after the experimental knowledge of those truths, which are testified of and related in the Holy Scriptures. We sought not after a new Christ, or a new Spirit, or new doctrines concerning Christ or his Spirit, but to know Christ, so as to receive life from him, and to live to him in the life and Spirit received from him; this hath been the single aim and desire of our souls. And if men could with patience consider what we hold forth, and wait till God open their understandings, they would not lay such blame upon us as they do in many respects, but find that we reverence the scriptures, believe and hold concerning the things of God according as is there expressed, from a true understanding received from the Lord, and in the true light and guidance of his Spirit. There is another question springs in my heart unto you, beseech you consider of it seriously, perhaps the may be a blessing to you in it. Do ye rightly and weightily consider and embrace that counsel of Christ. Matt. vi. 33. Seek ye first the kingdom of God, and his righteousness? Do ye mind what Christ likens the kingdom to? Even a grain of mustard seed, a pearl hid in a field, a little leaven, a lost piece of silver, &c. Do ye know and are ye acquainted with that little thing which is like unto these? And do ye really and righteously seek after it? Do ye seek it where it is to be found? Do ye know the place where it is hid? And do ye take the right way to buy and purchase it? How is that? Why not by outward observation, saith Christ, but by inward sweeping out the house; by keeping the eye upon it, and sweeping out the rubbish that covers it, this is the way to find it, purchase and possess it. Oh! that we could all learn thus, and be thus exercised by the Spirit of the Lord daily. Surely they that thus seek shall find, and they that thus ask shall have, and they that thus knock, to them the everlasting kingdom shall be opened. For mark the difference between the state of the law and gospel

the law was a shadow of good things to come. The gospel is a state of enjoyment of the good things shadowed out under the law. The law was type of the kingdom, of the spiritual kingdom of Christ, which is set up under the gospel. In John's day the kingdom was at hand; but in the day of Christ's power the kingdom is come. Under the law there was a tabernacle pitched by man; but under the gospel the true tabernacle and temple is witnessed, which God pitcheth and not man; and the holy, spiritual, heavenly sacrifices, and the living covenant, whereof God is the mediator, and the law written in the heart, and the spirit of the Lord put within, so that his presence is as really witnessed inwardly, in that which is truly his tabernacle and temple now, as ever it was witnessed outwardly, in his outward tabernacle and temple under the law. Oh! that Christians might not have the name only, but might be in the life and in the power, wherein these things are felt and experienced; for indeed the wonders of the Lord are seen in his temple, and his name is praised there. There he breaks the shield and the bow, the spear and the battle; there the enemy is overcome; the holy victory that bringeth him under, issueth out thence. There the well is opened, and the Philistine nature hath power to stop it no more. There the treasury of life and wisdom, and the riches of God's goodness are made manifest forever.

Truly, friends, I have not lost any thing that ever I had, or acknowledged of God in the days of my former profession, by believing in the light which God hath now revealed in me, but have it still with me, and in greater clearness and plainness, and fuller demonstration than I then had; but that of the flesh which mixed with it, and hindered it from being rightly serviceable to the Lord, and fully comfortable to me, that the Lord has been removing by his searching light, and by the demonstration of his Spirit and power. And if at length, after all my deep and long misery, the Lord hath given me to meet with, and enjoy that which is truly excellent (among those whom men despise) I could heartily wish for you, that ye also might meet with and enjoy the same, without passing through that misery and bitter anguish and distress of spirit through which the Lord led me thereto. The Lord preserve his people, by the arm of his mighty power, which he hath stretched out for them, and whereby he hath gathered them to himself. And those which are not of this fold, Oh! that it would please him to seek them out, and bring them home also; that the Lord may be one, and his name one amongst us, and that that which divideth and scattereth from the living truth, might be scattered and brought to naught every where, in all who would be one, and desire to serve God (with one consent) in that which is true and pure. Amen.

ISAAC PENINGTON.

For "The Friend."

The Late Meteoric Shower.

(Concluded from page 182.)

From the *London Chemical News*, of Twelfth month 21st, we copy the following account by Joseph Baxendell, F.R.A.S. It was read before the Manchester Literary and Philosophical Society; and we presume the observations were made in or near that city. It will be observed that the time is given *astronomically*, that is, the hours are reckoned from the preceding noon. He says:

"The early part of the night of November 13th was very squally and cloudy, with showers of rain and hail, and occasional flashes of lightning. At about 12 h. 15 min. a break occurred near the

zenith, and in a few minutes the clouds had almost entirely disappeared. My observations of the meteors commenced at 12 h. 16 min., Greenwich mean time, and were directed principally to the determination of the time of maximum frequency, and the position of the radiant point. The observations of frequency were as follows:—

METEORS OBSERVED.

From 12 h. 16 m. to 12 h. 32 m.	60
" " 32 " " 48 "	153
" " 48 " " 13 "	287
" 13 " 4 " " 13 "	378
" " 20 " " " 26 "	122
" " 26 " " " 42 "	316
" 14 " 19 " " 14 "	54
" 15 " 20 " " 15 "	35
" " " " " "	6

"From 13 h. 42 m. to 14 h. 19 m., and again from 14 h. 42 m. to 15 h. 20 m., the observations were interrupted by clouds and rain, and only 73 meteors were counted during the two intervals. At 15 h. 35 m., clouds came on again very suddenly, and the sky remained obscured at 16 h. 5 m., when I ceased to watch.

"During the whole time of observation the sky was rarely entirely free from clouds for more than two or three minutes, but the errors arising from this cause are probably pretty evenly distributed through the intervals above given, and cannot therefore materially affect the final determination of the time of maximum frequency. The results of the observations are as follows:

AVERAGE NUMBER OF METEORS PER MINUTE.

At 12 h. 24 m.	3.7
" " 40 "	9.5
" " 56 "	17.9
" 13 h. 12 "	23.6
" " 23 "	20.3
" " 34 "	19.7
" 14 h. 30 m.	2.3
" 15 " 27 1/2 "	0.4

The curve formed by a projection of these numbers gives 13 h. 12 m., as the time of maximum frequency. The probable error of this result can hardly exceed one minute.

"In order to determine the position of the radiant point, the positions of the intersecting points of the paths, continued backwards, of a great number of pairs of meteors, were noted. By far the greater number of these points fell on a space bounded by lines joining the stars *Gamma*, *Zeta*, *Mu*, *Epsilon*, and *Eta* Leonis, [the five brightest stars in the neck and head of the Lion] and, allowing equal weights to all the observations, the mean position was found to be R. A. 9 h. 58 m. 12 s. = 149° 33'; Dec. 22° 57.5' North. Calculating the position referred to the ecliptic, we have Long. 143° 41' Lat. 9° 54.5' North.

"At the time of maximum frequency the earth was advancing in the direction of a point on the ecliptic, the longitude of which was 141° 28.3' or 2° 12.7' less than that of the radiant. It appears, therefore, that the meteors were crossing the earth's orbit from within outwards, and that their aphelion distance is very sensibly greater than the earth's radius vector on November 13th.

"The velocity of the earth in its orbit on November 13th, is 18.38 miles per second, and the velocity of the November meteors, when they enter the earth's atmosphere, has been found to be forty miles per second. With these data, and the latitude of the radiant point as given above 9° 54.5' N., we find that the inclination of the orbit of the mass of meteors to the plane of the ecliptic is 17° 59', and that their orbital velocity at the time they encounter the earth is 22.31 miles per second. The excess of this velocity

over that due to their distance from the sun arises in part at least, from the accelerating effect of the earth's attraction.

"An attempt was made to estimate roughly the relative numbers of meteors of different magnitudes, and it was found that they occurred in about the following proportions:

Out of every 100 meteors,
 10 were above the 1st magnitude; the brightest of these were two or three times brighter than Sirius.
 15 were between the 1st and 2d magnitudes.
 25 " " 2d " 3d "
 30 " " 3d " 4th "
 15 " " 4th " 5th "
 5 were below the 5th magnitude.
 The average magnitude was 3.0.

"The trains left by many of the larger meteors had a beautiful emerald green color, others were of an ashy grey, and the remainder white. The meteors themselves were mostly white or bluish white, but many were of a fine golden color.

"In order to give some idea of the great velocity with which the meteors enter the earth's atmosphere, it may be remarked that it would be sufficient to carry a body through the entire circuit of the earth in an interval of less than ten and a half minutes.

"As I had the good fortune to witness the great meteoric shower which occurred on the morning of November 13, 1833, I may state that the late display was far inferior to it, both in the number of the meteors seen and in the brilliancy of the larger ones, and I am therefore inclined to think that a much finer display may be expected to occur in November next. At the time of the 1833 great shower, I was at sea off the west coast of Central America, and although I then knew little about meteors, and the idea of a radiant point, had not, so far as I am aware, ever occurred to any astronomer, or meteorologist, the tendency of the great majority of the meteors to diverge from a particular region of the heavens was so marked, that it at once engaged my attention, and I find on referring to my notes, that I fixed the central point of this region in the constellation Cancer, a few degrees east of the stars Delta and Gamma, and not in Leo, as observed by Professor Olmstead and others in the north-western portion of the North American continent. A great number of the meteors, however, had other radiant points, and some of the finest moved in long horizontal arcs, or in directions nearly perpendicular to that of the main stream. This fact seems to me to be strongly opposed to the cosmical theory of meteorites, except on the rather improbable supposition that the earth, on that occasion, encountered two or more groups, all, at the same time, crossing each other's orbits, as well as the orbit of the earth. It may, however, be urged that such a supposition is hardly more unlikely than that which ascribes the November meteors to a ring of small bodies moving round the sun on an orbit differing little in magnitude from the earth's orbit, but the motion being retrograde, or contrary to that of the earth, and therefore inconsistent with the general analogies of the solar system, and opposed to Laplace's almost universally received nebular hypothesis."

Of the display at Glasgow, Alex. Herschell says: "The shower increased in intensity until about ten minutes and twenty minutes past one o'clock, at which time 56 and 57 meteors [per minute] were counted by one observer, or almost double the number counted at one o'clock and half past one o'clock. The display then ceased almost as suddenly as it began." At 2 h. 30 min.

the number seen by one observer was only about one per minute."

The *Scientific American*, of First month 12th, publishes the following summary of an account given by a correspondent of the N. York Tribune, writing from Constantinople, of "a most beautiful display of meteors observed there on the morning of Nov. 13th and 14th." But unless there has been some confusion of dates made in condensing the statement, the account would not seem to be very reliable, as it does not correspond with observations made elsewhere. "On the first morning," says the condensed statement, "he noticed about 4000 per hour, the actual number that fell being, of course, much larger. On the 14th the sky was obscured with clouds, until nearly sunrise; but the display of meteors, between two and three o'clock, was undoubtedly some 10,000 an hour. On both occasions they were of all sizes and colors. Many of them lit up the heavens like a flash of lightning; and in several instances they left trails of light behind them from 5° to 20° in length, which remained some minutes. Not a few persons were alarmed at this rare and startling phenomenon, believing that the stars were falling from heaven.

"The grand shower in this country, of 1833, it may be remembered, was preceded by a display in Europe, of great beauty, the year before."

Selected for "The Friend."

12th mo. 15th, 1827. I am daily waiting my change, having only the mercies of God to trust to.

I am daily waiting in the temple, if I may be favored to hear this joyful summons, "Enter thou into the joy of thy Lord," where the wicked cease to trouble, and my weary spirit, I trust, will experience rest.

These appear to be the last words recorded in John Conran's journal, and in a hand almost illegible, he being nearly blind; but he continued to attend meetings—even sometimes at a distance of fourteen miles—as long as his bodily strength permitted it, so great was his desire to wait with his friends for the arising of the heavenly power of Christ therein, and to be found faithfully occupying with the gift mercifully bestowed upon him, often saying as an incentive to a more perfect dedication of mind and body: "I serve the best of Masters, who I can testify by long and precious experience, withholds no good thing from those who faithfully serve and follow Him."

The following extract from the testimony concerning him, drawn up by the Friends of Lurgan Monthly Meeting, will show how he was engaged with the same zeal in the last meeting he attended, being the day previous to his death. "With affecting energy he closely pressed Friends to faithfulness and diligence in attending the meetings for worship and discipline, saying the parable of the great supper had deeply impressed his mind, by which he was instructed to believe that no excuse, however plausible, would be taken for neglecting those important duties; for none, he thought could be more reasonable than were mentioned, wherein one having bought a piece of ground, it was but prudent for him to see it before paying for it—another, five yoke of oxen, which it was only reasonable he should be permitted to prove before paying the purchase-money—whilst a third had married a wife and could not come, having thereby necessarily undertaken to provide for a family, especially as he is declared to be worse than an infidel who provides not for his own." Then, mourning over those who were not sensible of their situation, and of the great salvation offered to all, he said, "I now again tell

you what I have so often declared, that 'other foundation can no man lay than is laid, which is Jesus Christ.' Then warned all to be careful of neglecting calls from Heaven, and by the servants sent as messenger after messenger, testifying, 'Behold all things are ready;' for should they continue to do so, the children's seats at the Lord's table would be filled by others, who, be holding the Light, would flock as doves confined in a room to the windows; adding, he was made thankful in being assured that Light had already broken forth, and the day had dawned. And when about to resume his seat, he advanced and said, 'For thus having been permitted to live to see this day, I praise, honor, and magnify my God!'—*From the Journal of John Conran.*

A recent letter from Beirut mentions the curious fact that a professor in the Liberian College at Monrovia is now at Bierut for the purpose of acquiring the Arabic language and purchasing Arabic books so as to act upon the Arabic-speaking tribes in the interior of Africa, who are now fast encroaching upon the borders of Liberia. He also proposes to send two young men from Liberia to the Syrian Protestant College in Beirut in order that they may acquire the same language. Native Africans studying Arabic in an American college on the coast of the Holy Land in order to combat the encroachment of Mohammedanism in the neighborhood of Liberia, is a remarkable illustration of the mode in which different systems and nationalities now operate on one another.—*Nation.*

THE VALE OF TEARS.

In visions which are not of night, a shadowy vale I see,
The path of pilgrim tribes who are, who have been, or shall be;
At either end are lowering clouds impervious to the sight,
And frequent shadows veil, throughout, each gleam of passing light;
A path it is of joys and griefs, of many hopes and fears;
Gladden'd at times by sunny smiles, but oftener dimm'd by tears.

Green leaves are there, they quickly fade—bright flowers, but soon they die;
Its banks are lav'd by pleasant streams, but soon their bed is dry;
And some that roll on to the last with undiminished force,
Have lost that limpid purity which graced their early source;
They seem to borrow in their flow the tinge of dark'ning years,
And e'en their mournful murmur sound befits the vale of tears.

Pleasant that valley's opening scenes appear to childhood's view,
The flowers are bright, the turf is green, the sky above is blue;
A blast may blight, a beam may scorch, a cloud may intervene,
But lightly marked, and soon forgot, they mar not such a scene;
Fancy still paints the future bright, and hope the present cheers,
Nor can we deem the path we tread leads through a vale of tears.

But soon, too soon, the flowers that decked our early pathway side,
Have drooped and withered on their stalks, and one by one have died;
The turf by noon's fierce heat is sear'd, the sky is overcast,
There's thunder in the torrent's tone, and tempest in the blast;
Fancy is but a phantom found, and hope a dream appears,
And more and more our hearts confess this life a vale of tears.

Darker and darker seems the path! how sad to journey on,
When hands and hearts which gladden'd ours appear forever gone,
Some cold in death, and some, alas! we fancied could not chill,
Living to self and to the world, to us seem colder still;
With mournful retrospective glance we look to bright years,
And tread with solitary steps the thorny vale of tears.
Then wasting pain and slow disease trace furrows on the brow,
The grasshopper, alighting down, is felt a burthen on
The silver cord is loosening fast its feeble, slender hold
The fountain's pitcher soon must break, and bowl purer gold;
Oh! were it not for that blest hope which even death endears,
How weary were our pilgrimage thro' this dark vale of tears.

I seek not summer days and sunny skies,
Nor flowers, in life's rough wilderness to bloom;
But let me in thy likeness, Lord, arise,
Through the undreaded portals of the tomb!
I'll ask no resting place, till I repose
On the sweet pasture plains where life's pure river flows.

Selected

Social-Uses of the Imagination.

The popular idea of imagination takes so little account of its every-day services that people are supposed to be devoid of it unless they exercise it in some marked and conspicuous manner.

It is not commonly perceived of what sterling service a clear imagination is in the household and the family, and how wrong things often go for want of it. In fact, people often talk of reason and good sense, when this other faculty is the thing really meant—imagination in its ordinary, unconscious working. The ingenious arrangements and clever foresight which keep things going and make schemes answer, the grasp of new combinations, realizing all that is involved in apparent immaterial change, the fresh cement of small interests, the welcome of new ideas preserving the most monotonous home from stagnation—these are rarely recognized for what they are. Still less is the charm of a wide sympathy attributed to its right sources—a power of picture-drawing, and comprehension of untried situations. Can an sympathy, indeed, go beyond the power of imagining the condition that is to be felt for or pitied? We may relieve positive distress, we may pity mere faith; but we can scarcely feel for another or pity intelligently, without imagination. We think of this faculty as a stimulant; we connect it with the idea of excitement; but its passive side is fully as important in social life, where it works as a preventive, a steadier, and often as the only effectual sedative against useless anxiety and perverted activity. Certain it is that no one can be entirely agreeable without some share of imagination, but it often exists where it has nothing positive to show for itself—no particular readiness, sparkle, or play of fancy. Its working may be all in the way of check, in correcting the tricks of thought, saving its possessor alike from caring for what is not worth caring for, and from caring for nothing, repressing those defects of conversation which spring from prosaic dullness—such as importunate persistence and talking of self—and keeping him in harmony with his surroundings, and bright and interesting even in silence and passivity.

Most failures in the endeavor to please are due to this one deficiency. People with the best and most amiable intentions, miss being pleasant company if they cannot hit their friends' humor, or tell how their own words and manner will affect them. The most awkward kindness has its hour of appreciation; there are joys and sufferings that

every good heart can sympathize with; but for the choicer moments of life, for the apprehension of the subtler emotions, imagination is indispensable. Practice, no doubt, will develop minute seeds of sympathy into life, but the incorrigibly prosaic must submit to live amid the outsides of things. It is painful sometimes to see how the best and most useful dispositions will fail of their full reward for want of tact, which is nothing else than imagination at close quarters, and put to social and possibly ignoble uses.

There are many people constitutionally incapable of believing in feelings unknown to themselves. They will not, and seem as if they could not credit likings and antipathies, pains and pleasures, of which they have no experience. They either set them down as pretence and affectation, or they take no count of them, treating them as empty words, devoid of all meaning for those who profess them; or perhaps they override ideas alien to their own tastes as a sort of vermin which it is their duty and a merit to crush. The strong will not believe in weakness, nor the healthy in sickness, nor the high-spirited in nervousness nor depression, nor the methodical in the necessity for variety and change. Old persons of this temper will forget that they were ever young, and, following the system of their whole life, will regard their present estimate of pleasure and pain as not merely the only reasonable one, but the only one that can seriously be entertained—other notions being simple delusions.

We see people continually failing in their ends from the same deficiency. They cannot tell how to reach others: they have no selection of arguments: they have no delicate tools, but only such as will wrench and hammer. This is called ignorance of human nature or want of penetration; but, of course, whatever is not seen by the senses, must be seen if at all through the imagination. A very strong will dulls this faculty, or dulls it by this disdain; it prefers getting its way through mere force.

A sense of power creates a desire to take the most direct way to its end. If there is power enough it succeeds; but as often a dull or quenched imagination balks a strong will of its desire. There are a hundred things acceptable or repugnant to us, according to the method in which they are first presented to our consideration. If we think of critical times in our lives, occasions when a choice or alternative was presented to us, we very likely may find that the mode in which it was brought before us determined us. If the suggestion came with due consideration for our habits of thought, it was received and its bearings entered into; but put arbitrarily and defiantly, the idea failed of an entrance, made no way, and was never entertained at all, probably from some kindred inability in ourselves to seize the points of a new situation. The propounder could not or would not picture the mind to which he sought access so as to secure a primary reception. Of course this sort of picture-drawing has to be cultivated like any other talent, and necessity here, as elsewhere, is the great teacher; but whenever it is not possessed, either from incapacity or indifference, there will be a growing discrepancy of tastes and interests, for people cannot live in harmony without it. * * *

What we are considering, is not the advantage or disadvantage of imagination to its possessor, but the debt social life owes it. Half mankind, it would seem, are afraid of imagination; the best service they give it credit for is the furnishing their leisure with agreeable reading. They never think of looking for imagination in their wives and families and servants.

What we say is, let men cultivate imagination in those about them if they would be comfortable, if they would enjoy life, if they would escape the pettiest forms of inconvenience, if they would avoid dull days and worrying hours. How many annoyances would a practical imagination arrest? Would people be ever tedious if they could picture the minds of their hearers? or would they be bores, if they could take a look out of themselves? Could they be habitually unpunctual and dilatory if their fancy pressed upon them the weariness and anxiety which those dependent on them must suffer? Could there be so many ungoverned tempers if they knew how to read the impressions their tantrums produce? Could there be so much mere profession and empty protestation in conjunction with the gift of realization? Above all, would there be so much dull talk?—for talk is really duller than it need be, considering the collective capacity of mankind. Few things that need be talked of at all need be uninteresting.

Reason and common sense are too apt to think many pleasant things nonsense, and to confine themselves to the edifying and the useful, to cold science and to grave moralities. The virtue of imagination is that it can utilize mean materials and dignify trivial ones; and this by no conscious effort, but through its inherent power of assimilation and recognition of kindred qualities. Imagination of the domestic sort needs, indeed, to be unconscious and without design.

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 180.)

"2d mo. 22d, 1795. We had the company of J. Lindley at our meeting to-day. He came and dined with us; my spirit was a little animated. I went to meeting, desirous of preservation; something opened on my mind, but a fear took place that it was not clear enough for expression; weakness ensued, and my poor mind, my tossed and conflicting spirit, was encompassed with discouragement."

"3d mo. 6th. This was a hurrying morning to me. Oh, could I dwell deep enough, the necessary cares of life would not so much disturb. Unexpectedly this afternoon my dear cousin, S. Emlen, and P. Yarnall came and drank tea with us, which in some degree humbled my mind. Dear P. Y. has been made to me an eminent minister of consolation in days past, and my love for him continued strong, as well as for my dear cousin, who very often drops the persuasive language of tender encouragement. These dear friends had a religious opportunity with us in the evening, wherein the love of God in Christ Jesus our Lord was shed abroad, and my spirit witnessed some refreshment. The Lord alone receive the praise, saith my soul. I. M. and his precious wife, with E. F., were with us."

"24th. This has been to me a quiet, peaceful day. May my soul centre in holy resignation."

"26th. Our Fifth-day meeting. A favoured season it was. Dear Rebecca Wright appeared early in supplication, and dear N. W. in testimony and supplication. The Master of all rightly gathered assemblies was graciously near; my spirit preserved in a good degree of peaceful quiet, for which enjoyment, not by me to be commanded, I desire to be truly thankful."

"4th mo. 5th. I ventured to open my mouth this day in meeting, and had a degree of peace. Oh, I long to have my dwelling nearer to the inexhaustible Fountain of light, wisdom and strength."

"6th. This day I did not feel so much sisterly regard and charity as is my earnest desire, through unwatchfulness; this gave me fresh occasion for humble application to the "Healer of breaches, and Restorer of paths to dwell in."

"16th. Oh, what a trying day this has been to me! Oppression and want, spiritually, are often, of late months, my painful experience. May I possess my soul in patience, and increase in religious fervency."

"5th mo. 2d. Quarterly meeting of ministers and elders, which our dear I. E. attended, and was led in a very instructive manner to address some young in experience, and my mind seemed centred in a good degree in quiet. Towards evening dear P. Yarnall came to see us, gave some account of his dear wife's sickness and death. The account, though affecting, was truly comfortable, having cause to believe she is admitted to join the company of redeemed souls, in the holy and everlasting union, which, when animatingly in prospect, leads me to account other things measurably but as dross, that I may win Christ, and that when he appears, I may have a holy and unshaken confidence in Him, the great Author and Finisher of the saints' faith. After some conversation of this sort, in which I felt my mind comfortably settled, and a sweet solemnity covered it which is not at my command, dear P. Y. was much favoured in handing encouragement in a powerful living testimony. For this renewed favour my spirit bowed in adoration, and had to ascribe dominion and praise to the Father of mercies."

"6th. Oh, that I may be favoured with access to thee, O Lord, my God, and witness a dwelling in the Light, then the frequent changes of this life would not so interrupt my progress, as is the case sometimes through unwatchfulness. 'Thou that leadest Joseph like a flock, Thou that dwellest between the cherubims,' be graciously pleased still to shine forth, for without thy holy presence how doth darkness prevail over me, and my poor soul becomes tossed as from billow to billow."

"9th. I can set to my seal, that the Lord is good, hearing prayer. I have in various seasons, when favoured to ask in faith, known my prayers answered, having received that which I have asked for. Oh, may I adore the everlasting arm of power that is able to work wonders, and feelingly ascribe glory and honor, dominion and power, unto Him that remains worthy forever. 'I count not my life dear, so that I may finish my course with joy.' Oh, the joy of the righteous! how has my spirit been animated of late in desire of finishing my course with joy."

"11th. This morning felt concerned that I am not deeper and more industrious in the cause of Truth. Lord, be pleased, I pray thee, to increase my faith and love in thee alone, thou great supreme and gracious Benefactor."

"18th. I felt my mind reducing this day, and if it is the reducing power of the Lord, let Him work, saith my soul. I have had to see the need and the efficacy of baptisms as into deaths, oft, and have rather desired it, if consistent with the Divine will thus to administer refining dispensations, so that His everlasting arm may but be underneath to keep from despair; for therein we can suffer with the suffering seed, and 'count not life' in gratification dear, 'so that we may win Christ and be found in Him, not having our own righteousness.' Oh, these seasons are more refining, I do believe, than joyous seasons, wherein the flesh can have no share. May I deepen in mind, and be found filling up my measure of suffering, desiring to know nothing but Jesus Christ

and Him crucified, in His resurrection and ascension."

"19th. A meeting was appointed at Peter Yarnall's request and religious concern for the youth of this city, members of our Society; held at the North meeting house. A great number of young people attended. I desired to be in my proper allotment, so as not to be unfeeling. Oh, that improvement may be made of the many opportunities put into our hands. May not this language be taken up in consideration of the Lord's long forbearance and love: 'How shall I give thee up, Ephraim? How shall I make thee as Admah, or set thee as Zeboim?'"

"6th mo. This evening I went to take leave of Nicholas Waln, unto whom I trust my spirit has been measurably bound in a degree of pure unity; for years he has been near to me, and I hope I have laboured to sympathize with him in some of his deep and refining baptisms. I am afraid I am not clear of debt to him, which causes me to feel somewhat depressed at the thought of his being gone. Forgive, O Lord, I pray thee, my omissions and commissions, and blot them from before Thee if it stand good with Thy most perfect will. Baptize me yet more and more with Thy children, 'by the one Spirit into the one body,' that my drossy nature may be reduced and removed, and my spirit become clearer and more refined. O Lord, the work is Thine, the power is Thine; to me belongeth blushing and confusion of face. May the Lord go with him, and preserve him in heights and in depths; may the munition of rocks be his defence and his safe abode; may his bread and his water be made sure and blessed to him in every time of need, and may the glory of the Lord be his reward; and when favoured to return, his errand being fulfilled, may it be with peace and joy in the Holy Ghost. I also took leave of my dear friend, David Bacon, who has felt to me like a tender father in the church, and my heart craves his preservation, and that he may be replenished with every blessing consistent with the will of our Heavenly Father."

(To be continued.)

Selected.

The Story of Pocahontas.

An article in the January number of the *North American Review* calls general attention to an historical question relating to the early colonization of Virginia, which has been raised and discussed by Charles Deane in the introduction to his recent reprint of Captain John Smith's "True Relation of Virginia." Mr. Deane takes the ground that the story of Smith's deliverance by Pocahontas—by far the most romantic of our early legends—is entirely mythical. The argument is complicated, but rests chiefly on the basis of Smith's general want of veracity, and on no mention of the circumstance being made by Smith until sixteen years after, in the "General Historie," when Pocahontas herself was dead, and the story could hardly be refuted. The silence of contemporary writers is also of weight. In 1608, the very year of his escape from the Indians, Smith published in London the "True Relation," giving an account of his capture and release. In this he does not even mention Pocahontas, but speaks of being treated with great kindness by Powhatan and all the Indians. Wingfield, the first President of the Colony, circulated the same year a "Discourse of Virginia," in which he gives the dates and history of Smith's expedition up the Chickahominy, but does not allude to the romantic story. The next account is in 1612, when Smith published "A Map of

Virginia, with an account of his explorations." In this he speaks of his capture, but makes no mention of Pocahontas's part in his release. About the year 1615, William Strachey, late Secretary of the colony, wrote a history of travels in Virginia, printed by the Hakluyt Society in 1849, which contains accounts of Smith's adventures and some curious details about Pocahontas, but not a word of this story. In 1615, a small quarto volume appeared in London by Ralph Hamer, which gave a minute account of the capture of Pocahontas, of her conversion and subsequent marriage to Rolfe, and of a visit which Hamer paid to Powhatan, and the details of a conversation with him, and also Rolfe's letter to Sir Thomas Dale, justifying his marriage. The silence of all these books leads us inevitably to suppose that no one in Virginia then knew of the noble act of Pocahontas. In 1616, Pocahontas and her husband came to England, and were entertained at court. Purchas, who knew them and Smith well, and had many interviews with Tomocome, an Indian of Powhatan's tribe, published in 1617 the third edition of his "Pilgrimage," in which he tells the stories of Smith and of Pocahontas, but makes no reference to the one great story. The same year Pocahontas died. The prominence which she had in England probably gave rise to various romantic stories, and to this among them, which Smith may have adopted instead of invented. In 1622, in a pamphlet called "New England's Trials," he makes an allusion to it; and in 1624, in the "General Historie," he tells the story in full, with many exaggerations and changes from his narrative of 1608. The reasoning of Mr. Deane seems to show conclusively the falsity of the legend.—*Nation*.

For "The Friend."

Two Kinds of Conceit.

One scarcely knows which to prefer, people who have a "pretty good conceit of themselves," and who, unconsciously it may be, lower others as they raise themselves, or those who are "out of conceit with themselves," and in their depression bring down others with them. 'Tis a pity, to be sure, that self-appreciation should get out of poise either way, and a pity, too, that we are so blind to our own characteristics as well as foibles. I think the victims of *in conceit* are less aware of it than those who are troubled with *out of conceit*; and in a thousand ways, unsuspected by themselves, they betray a sort of self-flattery. "Our ways," "our works," "our interests," are the standard, and those who differ are set down as ignorant or "queer." Sometimes "in conceit" is blandly patronizing, sometimes sharply supervisory; it is generally marked by limited sympathies and rather blunt sensibilities, and by a lack of delicate perceptions of other's feelings. It knows little of

"A heart at leisure from itself
To soothe and sympathize."

"In conceit" is partly natural disposition, but it is wonderfully apt to grow with success, though I have known it to flourish amid trial and suffering, feeding its vanity with what seems the pure food of humility. But in success, that is apparently the result of wise foresight and labour, it is so natural to "*hug one's self*," that only those who have deeply learned the lesson, "In me—that is, in my flesh—dwelleth no good thing," can humbly pass on all praise, as well as all thanks, to Him whose blessing only can secure any good. "In conceit," in the young and amiable, if there is only the mildest possible flavour of it, and without any *edge*, is rather a

happy trait, for it finds a great many roses and misses some thorns; but if it forgets the injunction, "in honour preferring one another," it soon goes a step farther, and disregards the advice, "not to think of himself more highly than he ought to think," and gradually grows opinionated, overbearing, quick to judge and slow to yield; and becomes either palpably vain and pompous, or narrow and censorious.

As to poor "out of conceit," it arouses pity more than blame, solicitude more than dislike. It seems all humility and lowliness, but I am sure but that self-love lurks under its extreme sensitiveness; but it is too wounded and sore for us to treat it harshly. We want to raise it up—to rouse it, but it turns on itself in the most discouraging way, and we feel how it paralyses power. We want to throw around it something like a waterproof cloak, to prevent annoyances from soaking in; for while its rival takes to itself praise it cannot claim, it too often absorbs blame it does not deserve. While one does not receive good as a free gift, the other cannot take disappointment and untoward circumstance as merciful discipline. But if, through christian faith, a character thus naturally disposed does learn to keep the eye fixed away from its own discouraging weakness upon the Rock of strength, it often unfolds the most beautiful and delicate traits of the christian life, "in all lowliness and meekness."

While every characteristic may touch wrong or right, according as it leans, so these two opposite traits may each have its peculiar strength and service. And as the strong bows in true humility and the weak rises in pure faith, these very traits, by turning toward the Sun of Righteousness, will, beyond doubt, ripen fruits to His praise.

If the young knew how hard it is to bend old wood, they would feel it more important to attend to the twigs of their character while they are tender. If those who are older knew how unattractive some branches appeared, they would prune, if they could not bend. Little scraggling protuberances, that never bear any fruit, may yet wound the eye or catch in the hair of the passer-by, hurting, not helping forward. If we all knew not only "the sin," but the weakness "that doth so easily beset," and just how it appeared to others, and how often we seem different from what we would be and long to become, surely we would feel forbearance toward every error, and sympathy with the erring; and it would be the quick impulse of kindly feeling, as well as of right principle, while we may note peculiarities of disposition, to rather "*consider ourselves*, lest we also be tempted."

First mo. 1867.

For "The Friend."

Extracts from Letters sent to the Friends' Freedmen Association.

M. B. B. writes from Greensboro', 1st mo. 2d, 1867: "The condition of the coloured people here compares very favorably with that of those in Washington, and we were agreeably surprised by the amount of intelligence, self-reliance and better culture, that we found here. I hope that none interested in this people will judge of them by those seen at the national capital. Constant scenes of poverty, starvation and suffering were there encountered; at least this is true of those who followed the army to Washington, coming in a state of destitution, and remaining so from lack of employment.

"Those living here, at Greensboro', are at home or near their old homes, some hiring houses on the old slave quarters of their former masters,

and many owning homes of their own. It is thought that one hundred families were in possession of houses, earning them since the surrender, not two years ago. Will their enemies still say that they are lazy and improvident? This has not been done without application to their business. Many have good trades, and the best boot and shoe makers are coloured men; and those that have not trades, find employment among their former owners, giving satisfaction, to all appearances. Indeed the state of feeling is much better between them than I would have thought possible. I most heartily approve the plan adopted by your association, viz: to help them to get homes for themselves by offering them at reasonable rates and by holding out other inducements; all seem anxious to avail themselves of this chance. It is quite a theme of conversation among them, when two or three are together. I think I can see the future and rightful owners of the land in the South. They have, unlike the whites, been used to labour, therefore have that which is as good as capital to commence their new life with. Instead of depending on us for every thing, they seem to feel responsibility resting upon them and fully appreciate freedom. Their faith and devotion should cause many a white professor to blush.

"The people living in the surrounding country struggle hard to educate their children. One very reliable coloured man told me that five school-houses had been erected by themselves, in different places, and though they are quite poor, they have tried hard to support teachers, but in this they have not always succeeded. Most of the teachers they can hire are inefficient.

"I will cite an instance in illustration of their perseverance: a woman came here the other day for a book, as she expected to send four children to school, hiring out her fifth child, at a distance one hundred miles, at five dollars per month, taking four dollars to pay for the education of the others. They frequently present us with chickens or food of some kind, wishing for clothing to enable their children to attend school. There are cases which we should relieve if it were in our power, but having no clothing, have been unable to do so. The Superintendent is very kind to us, granting all necessary requests, and with J. M. C.'s care extended to us, we are living very comfortably and pleasantly. The coloured people, too, seem to exercise a care for our welfare, and are ready and capable of adding to our comfort in the school-room and elsewhere.

For "The Friend."

Mind the Context.

Many incorrect impressions of the meaning of a passage of Scripture, may arise from separating a text from those adjacent, and not minding the context.

I have been particularly struck with this when hearing the following text commented on, as if it had reference to the *final safety* of the righteous. "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"—1 Pet. iv. 18. To think that the redeemed of the Lord were *scarcely* saved from future punishment would surely be very inconsistent with the teaching of the same inspired Apostle, when he says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." By reference to the text alluded to, we find the subject treated of in the latter part of the chapter, to be the suffering and trial to be endured in this life. The time *had* come when judgment and tribulation was to begin at the house of God; and if they be scarcely saved from it, or able to

bear it, what was to be the end of those who obeyed not the gospel? To them it would be a consuming fire; to the christian church a fiery trial which was to try them—at which they were not to wonder, as though some strange thing had happened unto them. The concluding verse of the chapter, which immediately follows the one under consideration, shows that it refers to no future judgment: "*Wherefore*, let them that suffer according to the will of God, commit the keeping of their souls unto Him, in *well doing*, as unto a faithful Creator."

Philadelphia, 1st mo. 31st, 1867.

We have admitted the above into our columns, although, as a general rule, we think it better to exclude such commentaries, lest they give rise to unprofitable criticism on texts of Scripture and their common acceptation.

In reference to the redeemed whom the beloved Apostle saw, he was told, "These are they which came out of great tribulation," and we apprehend it is to this *great tribulation* that Peter alludes in the text quoted, making it applicable to the true Church in all times as well as when he wrote.—ED. OF FRIEND.

THE FRIEND.

SECOND MONTH 9, 1867.

The frequency of crimes of the gravest character throughout all parts of our country, and the almost daily record of the destruction of human life and property, have arrested the attention of most of those charged with the administration of the law, as well as the conductors of the public press. Murders of the most frightful character; incendiarism directed to the consumption of large portions of real estate, and often involving the loss of life; robberies of immense sums of money or its representatives; reckless gambling practised in open day, and by persons occupying respectable positions in society, are occurring so frequently, and are detailed so flippantly among the items of common news, as to give ground for fear lest the public ear may become so familiarized with the prevalence of these wicked deeds, as to cause the multitude to lose sight of the dreadful demoralization it indicates, and the fearful retribution that must follow, sooner or later, unless the dark flood is effectively stayed. The very frequency of these crimes acts as a strong stimulus in many, living in indifference to religion, to rush into acts of vice, into which once they would have thought they never could be betrayed.

We are glad to see most of the "religious journals" imputing this alarming increase of atrocious crime to the late war, and the disbanding of large bodies of men who have been engaged in its unchristian duties; not only because we believe it is fairly attributable to this prolific source of every vice, but because it gives reason to hope that those who edit those influential publications, however strong their prejudices, cannot be blind to the worse than folly, of palliating and defending a system which saps the foundations of morality, and educates its votaries in a low estimate of the life of their fellow men, and to disregard the restraints of civil law; and therefore that ere long they may be willing to denounce it and inculcate the principles of peace and goodwill enjoined by the gospel.

Our country at the present time, is strikingly exhibiting the folly and many of the deplorable results of resorting to the sword in order to settle questions of right and justice. It is not merely

in the wide diffusion of the moral poison generated in the camp, and its deadly fruits, wounding and alarming the whole community, but famine is following in the desolated track of the hostile armies in the South, inviting the inroads of pestilence, while endangering the lives of, and inflicting misery on thousands; and yet most of the questions which the war was to solve, are still exciting the angry passions of the people, and can be settled only by forbearance and compromise. We are living in an eventful day, one in which while there is much to dishearten the faithful disciple, there is also much to sustain the hope that the inestimable value of the principles of the christian religion, and their adaptation to the safety and elevation of the community, are being more fully recognized by the people and their leaders, in both civil and religious society. There is much to be removed, and much to be changed, before these principles will effect the blessed purpose for which they were promulgated by the Saviour of men. The responsibility is great that rests on all who have received the knowledge of the religion set forth in the Holy Scriptures, its privileges, its restraints, and its converting power; and great will be their condemnation, if by denying or compromising them they lose their own salvation, and retard the spread of the kingdom of our Lord throughout the earth.

We would impress on our Friends in the country, prompt attention to the subject mentioned in the following notice, received for publication in our Journal. We apprehend comparatively few are aware how great was the loss in grain, seeds, &c., inflicted by the drouth alluded to, throughout the large section of the southern States where it prevailed; or how scant was the supply of these indispensable products, in many parts where rain was more abundant. The want is great of beans, peas, onions, beets, turnips, and all other common kinds of esculents. Corn and potatoes are also wanted for seed, in not a few neighbourhoods.

As the mild weather begins early in Virginia and further South, it is desirable to forward supplies at once.

Friends in the country will please bear in mind that Garden Seeds are now much needed by the Freedmen, many of whom have suffered greatly by the long drought which prevailed over a large portion of the South during the past summer. Those who may not feel able to contribute in cash, and have more seeds than they require for their own planting, may spare a portion to aid the destitute in providing for themselves and families, through the ensuing summer and winter. To such it is recommended to forward, without delay, what they are willing to contribute—as the season for planting is now near at hand in several of the Southern States. Send either to Caleb Wood, 524 South Second St.; or to the rooms of "The Pennsylvania Freedmen's Association," No. 711 Sansom St.

SUMMARY OF EVENTS.

FOREIGN.—The surveys for the new boundary line between the territories of Austria and Italy, have been fully completed.

The search of the baggage of foreign travellers in England and France will hereafter be merely nominal.

The latest reports from the East bring intelligence that the Porte has determined to make concession to the Cretans, and will soon appoint a christian governor for the island of Candia. The French government, acting for the great European Powers, is engaged in framing reforms favoring the interest of christianity in Turkey. The Russian government has addressed a note to the Porte, advising generosity towards the Greek subjects of the Ottoman empire, and the granting of reforms.

The weather has been very severe throughout Europe,

and the travelling has been greatly impeded. The postal service between Lyons and the Mediterranean has been suspended, owing to the snow. In parts of Denmark the telegraph wires were buried in snow, which in some places lay fourteen feet deep.

In the Portuguese Senate, action has been taken in favor of the abolition of slavery in the Portuguese colonies.

The Prussian Diet has approved the loans for railroad purposes to the amount of 24,000,000 thalers.

Large steam-tugs have passed through the fresh water canal to Suez.

The mail steamer from Rio Janeiro brings the news that the Emperor of Brazil has resolved to increase his armies, and carry on the war against Paraguay with renewed vigor.

It is asserted in London that Lord Derby's administration will fall to the ground if the forthcoming royal speech, at the re-opening of Parliament, should not recommend reforms.

The Honduras papers state that the government of Honduras has entered into a contract with the French government to construct an inter-oceanic railroad across the republic. A party of engineers sent out by the United States government to make a more complete survey of the Isthmus of Darien, with a view to the construction of a ship canal across the isthmus, were recently in Panama preparing for their work.

Count Bismark has been nominated for the German Parliament, to represent the city of Berlin.

It is said that Maximilian has issued a manifesto against the arrangement made between France and the United States in regard to Mexico. He has determined not to leave Mexico voluntarily. The French steam frigate Rocan, left Vera Cruz on the 21st ult., with 1200 Austrian infantry. The evacuation of the city of Mexico by the French would be completed by the 28th. At the last dates President Juarez was still at Durango. Some of the Austrian troops will, it is said, remain in Mexico.

On the 4th inst., the Liverpool cotton market had declined to 14½¢ for middling uplands. Breadstuffs dull. Consols, 90 9-16. U. S. 5-20's 72 9-16. Imprisonment for debt is to be abolished in France. The National Parliament has abolished capital punishment throughout Italy. A direct mail has been established between St. Petersburg and Pekin, China. The time required is 48 days. The Bank of Holland has reduced the rate of discount from 4 to 3½ per cent. It is expected that the Queen, in her speech at the opening of the British Parliament, will propose reform measures. The Manchester advices were unfavorable, the markets being dull and prices much lower. An earthquake, destroying life and property, has occurred at Sierra Leone, on the west coast of Africa.

UNITED STATES.—Congress.—The Senate has had the Bankrupt bill under consideration. The Senate have passed the bill to regulate the duties of the Clerk of the House of Representatives. The Tariff bill, after long discussion, and being amended in many items, finally passed the Senate by a large majority. The bill for the admission of Nebraska has been vetoed by the President. The Finance Committee of the Senate disapprove of the Gold bill which passed the House of Representatives.

Several appropriation bills have passed the House of Representatives. A bill has been introduced to establish a system of common schools for the District of Columbia. The bill to reorganize the Indian Department was passed. The bill transfers all Indian affairs to the War Department. The Senate bill to regulate the tenure of certain officers, has passed the House of Representatives. The Senate has discharged its Military Committee from the further consideration of the bill to authorize the construction of a military and postal road from Washington to New York. The House of Representatives, by a vote of 87 to 67, has passed a resolution declaring "That the public interest demands that there shall not, during the current year, be any reduction of the amount of outstanding United States notes commonly called 'greenbacks'."

The Freedmen.—Gen. Gillem, Assistant Commissioner for the State of Mississippi, reports that the demand for labour is so great that freedmen are being brought from other States to Mississippi, where they contract for wages at \$10 to \$15 per month, with rations, quarters, and medical attendance. The freedmen show no disposition to be idle, and the planters are anxious to secure labourers. A growing interest is manifested in the education of the freedmen. In Alabama the House of Representatives has passed a bill to establish a system of public schools for whites and blacks alike, except that the schools for each shall be separate. Serious troubles arose lately on one of the Sea Islands, on the Carolina coast. The negroes on a large estate refused

to contract with the new lessee, who summoned the military to make them give place to willing labourers. The blacks refused to yield, but finally Gen. Tillson visited them, and put the affair in the right way for settlement. The general superintendent of schools for the Bureau, in his report for the Eleventh month last, states the number of teachers employed to be 1868, of whom 981 were coloured; 302 schools are sustained wholly by freed people, and 244 in part; 260 school buildings are also owned by them. He recommends the appointment of coloured teachers, as they are tolerated better by the planters.

Miscellaneous.—The United States District Court of Washington refuses to allow attorneys to practise in that court without taking the test oath, notwithstanding the recent decision of the Supreme Court. The Kansas House of Representatives has passed a joint resolution, by a vote of 56 to 5, submitting to a vote of the people the question of amending the State constitution by striking out the word "white." A late letter from Fort Phil. Kearney, states that the Black Feet and other Indians, between 4000 and 5000 strong, have besieged Forts Kearney, Reno and Smith. The forts are garrisoned by about 400 men. Commissioners have been appointed by the United States government to investigate the late massacre near Fort Kearney in which Col. Fetterman and his command were all killed. At the present time there is not a single new merchant ship or steamer building at any of the numerous ship yards of either New York, Brooklyn or Jersey City. The Grand Jury of the District of Columbia, on the 4th inst., presented an indictment against John H. Surratt, charging him with the murder of President Lincoln.

The Fenians.—The total number of Fenians in custody at Toronto was 107. Of them 22 have been convicted, 20 acquitted, 49 dismissed for want of evidence, 13 discharged on bail, and 3 remaining for trial. The condemned will be sent to the Kingston Penitentiary.

Philadelphia.—Mortality last week, 294. The mean temperature of the First month, 1867, according to the record kept at the Penna. Hospital, was 25.89 deg. The highest being 40.50 deg., and the lowest 9 deg. The amount of rain during the month was 1.70 inches. The average of the mean temperature of the First month for the past seventy-eight years, is stated to have been 31.17 degrees. The highest mean of that month during that entire period was (in 1794) 44°. The lowest was (in 1857) 22.37°.

Texas.—General Griffin has authorized military officers to act as commissioners of the Freedmen's Bureau in Texas, wherever there are no commissioners, thus extending the organization over the State.

The Markets, &c.—The following were the quotations on the 4th inst. New York.—American gold 137½. U. S. sixes, 1881, 107½; ditto, 5-20, 1862, 107½; ditto, 1864, 106. Superfine State flour, \$8.10 a \$10.25. Shipping Ohio, \$11.05 a \$12. Baltimore flour, common to fair extra, \$10.95 a \$13; finer brands, \$13.20 a \$16.50. Choice spring wheat, \$2.35; white Canadian, \$3. Western rye, 82 a 85 cts.; Canada, \$1.12 a \$1.25. Western rye, \$1.23; State, \$1.28 a \$1.30. New western oats, 64 a 65 cts.; State, in bags, 75 cts.; Pennsylvania, 68 cts. Middling uplands cotton, 32½ cts. Philadelphia.—Superfine flour, \$8 a \$8.50; extra, family and fancy brands, from \$9 to \$16. Pennsylvania red wheat, \$3; southern, \$3.10 a \$3.20; white, \$3.20 a \$3.40. No. 1 spring wheat, \$2.80. Rye, \$1.35 a \$1.37. Yellow corn, 94 a 96 for Penna., and 98 for southern. Oats, 57 a 58 cts. Cloverseed, \$8 a \$8.75. Timothy, \$3.75 a \$4. Flaxseed, \$2.90 a \$3. The arrivals and sales of beef cattle reached about 1500 head, market dull, and prices not much changed. Extra cattle sold at 16 a 16½ cts., a few choice at 17; fair to good, 14 a 15 cts., and common, 10 a 13 cts. per lb. About 8,000 sheep sold at 7 a 7½ cts., for good to extra, and common 6 a 6½ cts. per lb. gross. Hogs were higher, selling at \$10 a \$11 per 100 lbs. net, the latter for prime corn fed.

RECEIPTS.

Received from J. P. Thomas, Pa., per W. P. Townsend, \$2, to No. 23, vol. 41; from J. Winder, O., \$2, vol. 40; from I. Steer, O., \$4, vols. 39 and 40, and for J. Raley, \$3, to No. 52, vol. 40; from T. Forsythe, Pa., \$2, vol. 40; from N. D. Tripp, N. Y., \$2, vol. 40; from J. P. Lupton, O., \$2, vol. 39; from Elizabeth H. Hoagland, N. J., \$4, vols. 38 and 39; from Lydia Miller, O., \$3, to No. 52, vol. 39.

Received, from a few Friends of Concord Particular Meeting, Belmont Co., O., per Israel Steer, \$43; from a few individuals of Flushing, O., per R. M., \$12; from a few Friends of Falls Monthly Meeting, per Edward Balderston, \$10, for the relief of the Freedmen.

WANTED

By a young woman, a situation as Teacher or in Store. Inquire at the Office of "The Friend."

WESTTOWN BOARDING SCHOOL.

The Visiting Committee meet at the School on Seventh-day afternoon, the 16th instant; attend the meetings on First-day, and visit the Schools on Second and Third-days. SAMUEL MORRIS, Clerk.

Second month 4th, 1867.

For the accommodation of the Visiting Committee conveyances will be at the Street Road Station on Seventh-day, the 16th inst., to meet the trains that leave Philadelphia at 2.30 and 4.45 p. m.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 North Tenth street, on Second-day evening, 11th proximo, at 7½ o'clock. Philada. 1st mo. 21st, 1867.

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence on the 6th of Fifth month. Parents and others intending to send children as pupils, will please make early application to Dubré Knight, Superintendent, (address, Street Road P. O., Chester Co., Penna.); or to Charles J. Allen, Treasurer, No. 304 Arch St., Philadelphia.

It is requested that all applications for admission be made before the 1st of the Third month, in accordance with the regulations on this subject. Soon after the date applicants from other Yearly Meetings will be admitted so far as there may be room for them.

WESTTOWN BOARDING SCHOOL.

A female teacher of writing is wanted at the above Institution, to enter on her duties at the opening of the Summer Session. Application may be made to

Rebecca B. Cope, Germantown, Pa.
Sarah A. Richie, 444 North Fifth St., Philada.
Sarah C. Paul, Woodbury, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent,--JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' meeting-house, Hopewell, Li Co., Iowa, on the 22d of 11th mo., 1865, JOSEPH BATTY to SARAH CREW, both of the same place.

—, at Friends' meeting-house, Hopewell, Li Co., Iowa, on the 20th of 12th mo., 1865, JOSEPH CRAWSON of Aquilla Crew, to ELIZA HAMPTON, daughter of John Hampton, all of the same place.

—, at Friends' meeting-house, Hopewell, Li Co., Iowa, on the 19th of 9th mo. 1866, THOMAS CRAWSON of Aquilla Crew, to PENNAH, daughter of Exum and Sally Bundy, the former deceased: all of the same place.

—, at Friends' meeting-house, Hopewell, Li Co., Iowa, on the 24th of 10th mo. 1866, LINDLEY BAILEY son of Jesse Bailey, of Springville, Linn Co., Iowa, MARY CREW, daughter of James and Sarah Crew, the former deceased, of the same place.

—, at Friends' meeting-house, Hopewell, Li Co., Iowa, on the 19th of 12th mo. 1866, MAHON BEDELL, son of William P. Bedell, of Springville, Li Co., Iowa, to LAVINA, daughter of John Hampton, of former place.

DIED, on the 19th of 1st mo., 1867, in the 19th year of his age, EDMOND, son of William and Matilda P. point, of Springville, Linn Co., Iowa. He had a protracted illness, which he bore with patience and signation. His bereaved parents and relatives have consoling hope that his end was peace.

—, at his residence in Amity township, Be county, on the 16th of 1st mo. 1867, in the 74th year of his age, ELLIS LEE, a valued member and overseer of Exeter Monthly Meeting of Friends.

WM. H. PILE, PRINTER,
No. 214 Pear street, between Dock and Third.